

SACRED HEART PARISH

www.sacredheartniagarafalls.com

Office: 3882 Main St, Niagara Falls, ON L2G 6B6 (905-295-4455)

Rectory: 3718 Netherby Road, Stevensville, ON L0S 1S0 (905-382-3826)

**St. Joseph's Church,
Snyder (1849)**

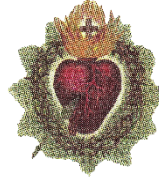
3718 Netherby Road
Stevensville



Mass:

Saturday 8 a.m.

Sunday: 9 a.m.



**Sacred Heart Church,
Chippawa (1924)**

3882 Main Street
Niagara Falls

Mass:

Saturday 5 p.m., Sunday 11 a.m.,

Mon., Tues., Wed. 8 a.m.,

Thurs. 7 p.m., Fri. 8 a.m.

Confessions: Thirty minutes before each Mass

Baptisms: Sundays. Contact the parish at least one month in advance.

Weddings: On any day except Sunday. Contact the parish at least six months in advance.
Preparation course required.

Anointing of the Sick: Do **NOT** wait until the last hours of life to call a priest: he may not be available immediately. If your loved one is in hospital, ask the nurse to call the priest on call 24/7.

Funerals: Contact the parish upon notice of death before going to the funeral home.

Pastor: Father Stuart MacDonald, JCL

Email: pastor@sacredheartniagarafalls.com

In Residence: Fr. Jean-Bosco Iyamuremye

Deacon: Mr. Anthony Calaycay

Secretary/Bookkeeper: Tina Bruzzese office@sacredheartniagarafalls.com

Office Hours: Tuesdays and Fridays 9 a.m. – 12 p.m.

St. Joseph's Cemetery, Snyder

Mike Collee: 905-384-2505

If you wish to make an online donation, it may be done by e-transfer on your bank's website using either: donation@sacredheartniagarafalls.com or donation@stjosephchurchsnyder.com

Sunday, November 17, 2024
33rd Sunday in Ordinary Time

Mass Schedule		
Masses at St. Joseph's	Intention	Requested by
Masses at Sacred Heart		
Monday, November 18	8 a.m.: Holy Souls	
Tuesday, November 19	8 a.m.: Holy Souls	
Wednesday, November 20	8 a.m.: Holy Souls	
Thursday, November 21 Presentation of the Blessed Virgin Mary	7 p.m.: Holy Souls	
Friday, November 22 St. Cecilia	8 a.m.: Holy Souls	
Saturday, November 23	8 a.m.: Holy Souls	
	5 p.m.: Holy Souls	
Sunday, November 24 JESUS CHRIST, KING OF THE UNIVERSE	9 a.m.: Holy Souls	
	11 a.m.: <i>pro populo</i>	
Monday, November 25 St. Catherine of Alexandria Principal Patron of the Diocese	8 a.m.: Holy Souls 11 a.m.: Mass at Cathedral	
Tuesday, November 26 Dedication of the Cathedral	8 a.m.: Holy Souls	
Wednesday, November 27	8 a.m.: Holy Souls	
Thursday, November 28	7 p.m.: Holy Souls	
Friday, November 29	8 a.m.: Holy Souls	
Saturday, November 30 St. Andrew, apostle	8 a.m.: Holy Souls	
	5 p.m.: Holy Souls	
Sunday, December 1 1st Sunday of Advent	9 a.m.: +Theodore & Paula Overmeyer	Norm & Irene Overmeyer
	11 a.m.: <i>pro populo</i>	

Last weekend, our parishes took up the ***Deo Gratias*** collection. Your gifts already total **\$495.** (Sacred Heart) and **\$555.** (St. Joseph's). The St. Catharines Clergy Aid Society pays a monthly benefit and health insurance for retired priests at age 75. Many of our Diocesan priests live independently during their retirement years, and they use their benefit for basic needs, such as food, housing, and transportation. If you have already made a gift to the ***Deo Gratias*** special collection, please know how much we truly appreciate your support. If you have not completed and returned your envelope, you may still do so at mass. Thank you for your prayerful generosity.



Monday, November 25 is the feast of St. Catherine of Alexandria. She is the patroness of the cathedral and of the diocese. Bishop Bergie has invited Cardinal-designate, Francis Leo, Archbishop of Toronto to preside at Mass at 11 a.m. at the cathedral on that day. All the priests and deacons of the diocese will be there. Everyone is warmly invited to attend the Mass to pray for the diocese as the bishop embarks upon new pastoral priorities.

Mark the Date: The Solemnity of the Immaculate Conception of the Blessed Virgin Mary, which is normally celebrated on December 8, is transferred this year to Monday, December 9 because the first Sunday of Advent takes precedence on the 8th. A solemn Mass will be celebrated on **December 9 at 7 p.m. at St. Joseph's Church**, in addition to the regular 8 a.m. Mass at Sacred Heart Church. Please plan on attending Mass that day to honour our Lady.

At the Sacred Heart centenary luncheon this afternoon tickets will be available for a penny raffle with over 30 prizes to be won. A sheet of 20 tickets will be available for \$10 per sheet. Anniversary mugs and Father's Feast raffle tickets will be available. The draws will be held at the end of the meal.



The annual Sacred Heart CWL Bazaar will be held on Sunday December 1st 2024. All parishioners are asked to participate to make our Bazaar a success. How can you help?

- If you wish to make a basket for the Basket Draw, or donate items for the White Elephant Table, you may drop them off in the parish hall Saturday November 23rd between 9 am and 12 noon or before Masses on the weekend of November 23rd and 24th.
- Bazaar Raffle Tickets are available after all Masses on November 23rd and 24th in the church foyer.
- **Baked goods** for the Bake table are greatly appreciated. Please bring your baked items to the church hall on Saturday **November 30th** between 9am and noon.
- Please attend the Bazaar and spread the word to all of your friends.

Deepening Our Appreciation of the Mass

From Christian antiquity, priests and people celebrated the Holy Eucharist by facing together towards the Lord, which meant standing together on the same side of the altar. This ancient and universal practice was lost sight of in the last three generations by the new practice of the priest standing across the altar from the people during the Eucharistic Prayer, a custom almost never before found in the sacred liturgy.

One of the unintended consequences which flow from the priest and people facing each other during the Eucharistic Prayer, in addition to being a novelty in Christian practice, has the effect of creating a circle of congregation and celebrant closed in upon itself rather than allowing the congregation and celebrant to be a pilgrim people together turned towards the Lord. And this

closed circle, in turn, too easily renders the Eucharist more of a horizontal celebration of the congregation gathered than a vertical offering of the sacrifice of Christ to the Father. This flattening of divine worship into a self-referential celebration is, in part, why too many Catholics experience Mass as boring.

The ritual forms and liturgical texts of Catholic worship have changed and evolved many times throughout the centuries, and the architectural arrangements for the celebration of the sacred rites have likewise changed. Ordinarily, this process of change is slow, deliberate, and incremental, but in the 1960's the Church experienced an intense burst of change which dramatically altered both the ritual forms of our worship and the architectural arrangements of our churches. Because there were so many changes in such a short span of time, all of the alterations were considered by many people to be essentially connected to each other, but that is not the case. A good example is the use of Latin. Many people falsely believe that because Vatican II permitted the use of the vernacular languages in worship, the Council banished Latin from Mass. In fact, however, the same Council which permitted the use of the vernacular also insisted that all Catholics should be able to say and sing their parts of the new Mass in Latin. Celebrating the modern Roman Missal in Latin, therefore, is not in any way a rejection of the Second Vatican Council; rather, the regular use of Latin in modern worship is precisely what the Council Fathers called for. For this reason, I am encouraging us to sing Latin Mass parts at various times of the year, and to learn the Marian antiphons which are ancient and revered prayers that we already know in English.

Praying in a sacred direction is a feature common in many religions. Think, for example, of Muslims who pray facing Mecca – a practice instituted by Mohammed, who initially had his followers pray facing Jerusalem. Following similar customs in Judaism, the idea of a sacred direction has been a part of Christianity since the beginning. The first Christians expected the return of Christ in glory to occur at the Mount of Olives, from where He ascended to His Father, and so it was a common practice for them during prayer to turn towards the Mount of Olives in Jerusalem. This practice later evolved into the general custom of preferring to face Jerusalem during prayer, and as the Church spread through the Mediterranean world, this notion further changed into a connection between the light of the rising sun and the glory of the returning Son. The seeds of this idea are planted throughout Scripture (e.g. Wisdom 16.28, Zechariah 14.4, Malachi 3.2, Matthew 24.27, Luke 1.78, and Revelation 7.2), and the early Church placed great emphasis on this point.

Moreover, because the entire Eucharistic Prayer is addressed to God the Father and not to the congregation, the normal posture of the priest has always been to face the East with his congregation and offer the sacrifice of the Mass with and for them to the Father. Accordingly, it is a mistake to think of the priest as having his back to the people when they stand together on the same side of the altar; rather, the priest and people by their common "orientation" show that they are together turning towards the Lord, offering the pleasing sacrifice of their lives (cf. Romans 12.1) while pleading the sacrifice of Christ.